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William Salmon's ANSWER TO Jeremiah Ives's REQUEST.

WHereas one *Jeremiah Ives* has publickly Challenged the Despised *Quakers* to a particular Dispute with himself, wherein he promises to prove two things, viz. That the *Quakers* are no *Christians*: And that their *Ministers* are *Impostors*. I hereby desire the said *Jer. Ives* to Consider the weight of his *Affertions*, and to make good his Position in Print (if he can) which I think it much the better way, than to brag and boast of a Victory before the putting on of his Armour; than to begin Disputations in great Assemblies, where there is nothing of Order or Method, but Disorder, Confusion, and Vain Janglings, where a giddy Multitude, who being carried away with sinister Affections and private Interests presume to pronounce Judgment from the single Consequences of their *Nescience*, and represent things not as they are indeed, but as they would have them; flattering themselves onely with the thoughts of a *Conquest*, whilst they are really *Victims*: and with a Faith (not so good as that of Devils) promise to remove Mountains, whilst they themselves are carryed away with every wind, speaking evil of those things they know not. This therefore (for the sakes of every simple Soul) is desired of *Jeremiah Ives*, that he would not say, but do; not *Dispute* but *Prove*; not report *Lies*, but speak the *Truth*; and Justifie Publickly in Print what he has only affirmed with a Face of Brags to the World: In so doing he avoids a twofold Inconvenience, (to wit) the Interruptions of his Cogitations, and misrepresentations of his Words; the which (if they be not Arguments Cogent enough to perswade) I shall urge the same upon one more, which is the Credit of his *Cause* wherein he is now engaged. If he essays to answer my Request, I here faithfully promise, not only for my self, but in the Name, or in the Stead of that Despised People, that if he can make good his *Affertions*, I will really renounce the Cause he so much oppugnes, and publickly declare him and his Abettors, in the Right: But if he cannot justifie his *Slanders* and *Lies* (for such they are till he has proved them) or otherwise refuses this so reasonable a Proposal; I shall conclude the said *Jeremiah Ives's* Charges to be not only the refuse of Lyes, (which God in due season will sweep away) malicious *Slanders* (of which the Devil himself is the Author) but also the Propugners thereof to be men of *Belial* and profest Enemies to *Christ* and *Christianity*.

The Inequality and disingenious dealings of the Adversary with the *Quakers* is worthy to be considered, in their denying of their Charge against *T. Hicks* to be read, although they not only granted it, but had the same liberty themselves: and then the urging of those things first to be proved, which would have had a clear Demonstration by the Sequel of the Discourse, to put them to the proving of themselves to be *Christians*, (which they affirm) when it was their part to prove that they were none, (which they denied) and might have given to all the Auditory a clear proof of the same, would *Jeremiah Ives* or his Associates have brought forth their Arguments in proof of their *Affertions*; the not refelling of which had been Witness enough against them, that they had been what the *Baptists* affirmed them to be: till when, the *Quakers Denyal* is Proof and Justification enough against all the Malice and Envy of *Jeremiah Ives*, and all other Broachers of Falshoods, and they do undenyably remain what they affirm themselves to be, (even True *Christians*).

But wherefore desire I these Reasonable things, from the hands of Unreasonable Men? who, (let us say what we can) will always make a Construction of our words to the the opposite of what we mean, and force them to signifie that which is the contrary, both to their Natural *sense* and *intentions*; who make the Confession of Faith, although in the Language of the Holy Scripture, to be but a meer Equivocation, an old art of Deceivers. I should desire of this Adversary to the Form of Sound Words, and Enemy to the Christian Faith, to declare how he would have a Christian to express his Belief, since he likes not the expressions of the Holy and Christian Spirit, nor Language of its Ministers declared in Scripture. If my serious Profession, and Owning of *Christ* our Lord, be the *Denying* of him; and constant belief of Salvation in his *Name* only, and no other under Heaven, be against the Doctrine of *Christianity*, I would desire of *Jeremiah Ives*, or his Abettors, what is the *Owning* of him, and by what manner of expressions we must *Confess* to his Name?

Whether what I say is may Faith, ought not rather to be taken for my Faith, than what my Adversary says it to be, since I better know what I believe than another do's? if yea, wherefore should Envious *Jer. Ives* and his Abettors say the contrary? if nay, wherefore should they, or any else, be any more believed in any of their Verbal Confessions, than I, or another man, since there is no reason that their credit should exceed in the least measure ours, or any other persons?

Let *Jeremiah Ives* out with his Fardle of *Slanders* and Falshoods as soon as he will, and mustur up all the Power and Forces of his Might in the defence and proof of the same, and *Goliath* like come forth with his *Spear* and his *Sword*, and with the highest of Indignities, and Blasphemies against *Heaven*, defie the Hosts, and Armies of the Living God: I here promise (through the Assistance of the *Divine Power*) to encounter him and all his Abettors, and doubt not but by the vertue of the same, in the behalf of God, his *Truth*, and *People* to stand in the face of all their Opposites, and smiting the Head of the Adversary with his own Weapon, prove that, at length, upon themselves, which they have with so much Impudence and Falshood charged upon others.

At the end of *Pauls* near the Free-school,
London, the 26th of *Octob.* 1674.

William Salmon.

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